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SAN FRANCISCO AND AFTER

Peace by Occupation

THE RUSSIANS have taken no part in the construction of the Japanese Peace Treaty. This seems right and proper to the West but it does not seem right and proper to the Russians, as they are likely to remind the representatives gathered at San Francisco. There would, of course, have been no treaty at all if the Russians had been actively included, for there could have been no agreement upon the terms. Peace with Japan will be signed by those powers who by the events of the last war were firmly established either in fact or by proxy on Japanese soil. America was acting as proxy through the realism of occupation for the most of these powers. Once again an international settlement will be reached which will please one half of the world but violently displease the other half. Once again a settlement will be signed which one half will commit itself to upsetting eventually if it can. It is well that the treaty should be signed; it will be another stepping stone firm enough to lead somewhere; but where, that has yet to be decided.

The Balance of Power

It is well to see how the future is being decided. Russia made a peace with Eastern Germany from which the Western powers were excluded. She was able to make this peace because she was in occupation of that part of Germany, and the West, short of war, had no means of intervening. There are Russian troops in East Germany. Presumably there will still be American troops in Japan after the signing of the treaty. We are not attempting to draw exact comparisons between Russian influence in Eastern Germany and American influence in Japan, that would be absurd, but it is patently true that the settlements in each case have been reached by the forces in occupation. Very soon negotiations are to be undertaken for a peace treaty between the West and Western Germany. Once again Russia will take no part. A peace treaty no doubt will eventually be signed to which she will object. The world, after World War II, is gradually being settled, upon the basis of power. It is being divided between the two great contending ideologies, that represented by the Western powers, that represented by Russia. We are not suggesting that the ideologies are equal in value, but they represent obviously a marked division, one buttressed and sustained by force. If world peace is eventually to be attained —and that is the faith behind such an institution as the United Nations—the facts from which such a peace is to be established must be faced and not hidden behind general idealism, or, more likely, smothered over by the formal optimism of officialese. At the end of whatever settlement that is likely to come out of the last war peace will be maintained in the world by a balance of power.

A Foundation for Negotiation

This is not by any means an insecure foundation. It is, in the first place a foundation. Everyone will know where everyone stands. It can be contrasted with the state of unhappy flux that the world is in at present, with each of the great powers playing with an unsettled situation with whatever force or threat of force each possesses. If within the next two years force can establish a well recognised situation in which neither half of the world is at the mercy of the other, then a suitable foundation for negotiation will have been established. Peace will eventually be attained by open negotiation between East and West, and that is unlikely to take place until the exact limitations and opportunities of power have been made clear. The eventual settlement will be one of compromise. Are there any hopes for this?

The basic fact of the world situation is that all the nations outside the Communist controlled states talk, on the whole, a common language of the spirit. It can be expressed in one word, compromise. Communism, on the whole, does not know the meaning of that word; it maintains its position by refusing to recognise the word's existence. There is, according to Communism only one right idea and although it may be expedient tactically occasionally to give way within a certain situation, the intention is to return again with the full force of a creed, backed by force, when the occasion serves.

Creeds and Events

Communists can hardly be expected to think otherwise than they do until convinced by events. They possess a creed which seems to them to be an intelligent interpretation of world history and current events. Much has happened up to the present to support that creed, far more than is realised in the West. In the second half of one man's life, Stalin's, the creed, hardly heard of before the beginning of that half, has spread like wild-fire throughout the world, turned Russia into a world power, and promises to establish itself over an important part of Asia. It can only be proved wrong—to those that hold it and live by it—by events. It must be brought face to face with an idea, and force behind it, at least as powerful as its own.

That is possible without war. And in that situation, if the will of men can be guided by comparative wisdom and decency, then a negotiation between creeds can take place. It is not possible, after all, to divide humanity into exact halves, or nearly so, and place all wisdom in one half and lack of it in another. How many Russian peasants, for instance, care for the triumph of an idea called Communism? Like ordinary men everywhere they, on the whole, desire a peaceful life, and are more likely to be absorbed—as most men elsewhere—in ideas which explain their own personal situation and the mysteries and difficulties within it. Such influences as these are extremely important.

The Nature of Strength

But if the West wishes to face the East in strength in order to force a compromise solution of the world's difficulties, then the West must look at other things beside armament. Economic collapse, for instance, in the manner of the late thirties,

or in a new manner more likely to take place in the new world, would weaken the West in face of the planned system of Communism. The West must make a success of whatever economic life it is creating. Perhaps the gravest danger in the next two years would be the return of a Communist government in any of the European states where Communism is highly organised. There are still two million unemployed in Italy and about a million in Germany. This is no foundation of strength. Peace will be established when it is established not on one front of social and international life, but on all fronts.

THE WELFARE STATE

By P. M. Oliver

THE obligation of benevolence is the dominant feature of the Christian ethic. In the light of the great assurance, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me", the simplest act of charity assumes an immense significance, and the promise of eternal life which accompanies it seems at first sight to be within the measurable grasp of all. Except for the pitiable few whose hearts have never been fired with the spark of human kindness, we are all numbered among the sheep. The Day of Judgment would seem to be a very perfunctory affair, a mere recordal of acquittals. If this were all. But it is not all. Not by any means all. Behind the sunlight of the comfortable assurance lies a foreboding cloud. The terrifying words burst like a thunderclap: "Inasmuch as ye did it *not* unto one of the least of these ye did it not unto me". Inasmuch as ye did it not unto *one*. It is not benevolence, but universal benevolence that is demanded. Our acts are not weighed against our omissions, and a balance carefully struck. The obligation is all-inclusive, and admits of no exception. The heart must never have been cold, nor the hand unresponsive. Who then is the paragon of virtue that is to escape the dire damnation of the goats? Who, unless in the abounding mercy of God there is room ever at the seat of judgment for the prodigal son? The early Christians thought there was such room, for on the wall of one of the catacombs they dared to depict the Good Shepherd returning, not with a lamb upon his shoulders, but with a kid. They banked upon the mercy of God, and so may we. But despite the mercy of God the obligation remains, the intolerable obligation of universal benevolence, an obligation beyond the capacity of all but a few of the closer of the saints.

The Shoulders of the State

It is in an endeavour to evade this personal obligation that man has invented the idea of the Welfare State. Its object is twofold: to diminish, and then to transfer, the burden of benevolence. In a world full of occasions for benevolence it seeks to minimise the number of these occasions by eradicating their cause. This is wholly excellent. Having reduced the burden it transfers what is left—and a great deal is left—from the shoulders of the individual to the shoulders of the State. This it does by exacting from each a due proportion of his wealth and administering the whole according to a planned benevolence. For its first object the time of its inception is singularly auspicious. The amazing advances of science are doing much to eradicate the physical, if not the spiritual, causes of distress. For its second object the time is equally inauspicious. The external relations of the State are so profoundly un-Christian, and the consequent burden of armaments so heavy, that its full potentiality as a Welfare State cannot be realised until, these relations having been brought into line with the Christian ethic, its full resources are released for the purpose of benevolence. Yet, untimely as is the date of its birth, the Welfare State has already justified itself. It has outstripped the age-long work of private benevolence. It has superseded and left behind the efforts of mutual assistance which filled with hope the nineteenth century pioneers. What it may do when its full resources are released we cannot say. From every material point of view it has been, and can be, of great good. But in the realm of the spirit does it create problems rather than solve them? Can man so easily rid himself of his responsibility? Will he be a better man if he does? Or, while the Christian ethic persists, does the obligation of benevolence remain as personal, as peremptory and as universal as before?

Obligation Remains

It is perhaps inevitable that, the more the State extends the scope of collective benevolence, the more should the sense of personal obligation be blurred. Man argues thus with himself. The State has compounded with me for a not inconsiderable sum to assume my social obligations. It has taken not only the crumbs that fall from my table but a considerable portion of the loaf. I assume that it counted the cost before it determined the size of the cut. If there then is misery unrelieved, if there is harshness of administration, if the cry of the poor still goes up before the seat of God, let the State see to it. It is no concern of mine. Thus do men argue. It is a definite coarsening of the moral fibre. And the argument is made easier by the fact that in the Welfare State everyone is not only a contributor but a potential recipient of benevolence. Nine shillings and a pennyworth of stamps, stuck on a card and erased with a date, is commonly regarded not as the measure of our obligation to our fellows but as the measure of our right for ourselves. Yet the obligation, the immeasurable obligation, remains. An obligation may be compounded. It may be delegated. It cannot be evaded, cancelled, cast aside, regarded as of no account.

We Still Bear the Sins and Sorrows

There is an excellent legal maxim, so excellent that it must surely be current in the Courts of Heaven, "qui facit per alium, facit per se": he who acts by an agent, acts by himself. So, when the State compounds with us for our acts of benevolence and employs therefor an infinitude of agents —many of them no doubt god-fearing and chapel-going gentlemen, but all of them with a job to do, a grade of pay and a schedule of hours—it is we, the innumerable members of the community, who are still responsible, responsible for the great good that is being done, and for the greater good that will be done, but responsible also for the faults and follies. Ours are the regulations, the long delays, the coldness of heart (if coldness of heart there be) the worship of the letter. It is we, acting albeit by agents, and yet *we* who have done the things we ought not to have done, and left undone the things we ought to have done. It is not ministers and States who appear before the judgment seat of God, but men and women. It is we, we individually, who will hear the terrifying words, "I was an hungered and ye gave me no meat". To which we shall reply: "Maybe, Lord, I did not. But it was the Ministry of Labour who was seeing to that. Or was it the Public Welfare Committee, or the Ministry of Health? At least it was someone. It was all arranged." "No," is the answer, "it was not arranged. Regulation 173 of 1951 under the circumstances of the case forbade. They are Scribes and Pharisees, these Ministries, righteous within their limits, but love of the letter and not of the spirit". "Yet, Lord," we reply, "they are Ministries". And the voice: "I know them not. *I* was an hungered, and *ye* gave me no meat". Then, when but for the grace of God it may be too late, we shall learn the truth. The intolerable burden remains. The obligation may be compounded, it may be delegated, it cannot be evaded. In a fully integrated society each of us bears in his own body the sins and sorrows of the world. The Welfare State will never be great in things spiritual as in things material, until there is born among us a far deeper civic consciousness than we know at present.

THE CRAVING FOR CERTAINTY

By Arthur Peacock

TWICE in the twentieth century men have sacrificed their lives that the democratic way of life might be maintained. It is a bewildering problem that despite this, authoritarianism both in politics and religion has its roots more deeply planted than ever.

Soviet Communism which for 30 years of this century has controlled one-sixth of the world has in post-war years spread its influence far beyond the confines of the Soviet Union. It has throttled the democracy of Czechoslovakia. It has asserted itself with vigour in Poland, Rumania, Bulgaria, while its supporters in other lands have maintained a rebel-

less propaganda on behalf of the way of life which the Kremlin upholds.

Authoritarianism in religion as expressed in Roman Catholicism has made headway too. This is particularly true in England, Holland and America, three countries where until the present century, the Protestant tradition was deeply rooted and most influential.

In England, Roman Catholicism has gained the adherence of many outstanding personalities in the realm of art, literature and drama. Its community has strengthened while that of the main Protestant bodies has either lingered or weakened. In the Netherlands its power has grown until its strength is almost equal with that of the Protestant churches, a fact which some economists suggest will present serious population problems to the Dutch in the future. In America the Vatican's growing power has been reflected in its increased activity in the field of politics.

Of this Paul Blanshard has written already in his *American Freedom and Catholic Power*. His companion study, *Communism, Democracy and Catholic Power*, carries his investigation a stage further and shows the parallel technique and patterns of policy which characterise the way of both the Kremlin and the Vatican.

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This is no hysterical outburst against Communism or Catholicism. Mr. Blanshard presents an objective analysis of the structure of power, the devices of deification, the pattern of thought control, the methods of discipline and devotion, the management of truth and the strategy of penetration which are an essential part of both systems.

And all that he has to say is enforced by apt quotation from the official publications and utterances of Communism and Catholicism.

These two patterns of power are, Mr. Blanshard affirms, as alike as the two poles of the earth. They occupy the opposite extremes of the moral universe but they represent the same intellectual climate—the climate of authoritarian rule over the human mind.

What, he asks, should the policy of Western democracy be towards them?

Professor Butterfield in his newly published lectures on *History and Human Relationships* touches upon this same problem. He declares that the Communist system is almost frightening in its mimicry of the Christian Church at certain periods in its history. "It contains a sufficient degree of truth to enable it to stand as a serious challenge to the orthodoxies of the world—and to be perhaps the most formidable competitor that Christianity has ever had to face."

The nature of this challenge and its very great seriousness cannot be ignored by Unitarians and Liberal Christians.

How comes it that in the contemporary scene this anti-democratic oligarchy on the one hand and this anti-democratic theocracy on the other, make deeper impact?

How comes it that Communism can gain today the allegiance of gifted scientists, doctors, writers, and arouse such devotion that the "Party" becomes the biggest thing in their lives?

What is the secret of the growing hold of Roman Catholicism?

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Lionel Curtis, the veteran Oxford scholar, suggests an answer in his monumental work, *Civitâs Dei*, of which a one volume edition has now been published. He attributes it to the fact that the world is crowded with people who crave for certainty.

Both Communism and Catholicism appeal to this craving and demand an absolute acceptance of some authority which may not be questioned.

"The Communists, Nazis and the Catholic Church," he writes, "are in mortal conflict one with another and the claim to authority ends by dividing and not by uniting the world. Yet the authoritarian doctrine leads to similar methods and institutions. In a censorship and control of the Press which restricts even artistic criticism can be seen realised in the 20th century the principle of the *Index Expurgatorius*. The Ogpu and the Gestapo revived the methods of the Holy Inquisition. The trials they staged and the confessions which followed them were a modern counterpart of the *auto-da-fe*. That name reminds us how the principle of authority has robbed the word 'faith' of its true meaning and value".

The vital questions which arise are what can men of the free faith do to stem the growing power of these two forces; what can they do to satisfy the craving for certainty which lies at the root of their increasing strength?

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Mr. Paul Blanshard makes some attempt to answer such questions in his concluding chapter, "The American Answer", where he declares the battle of democracy against Communism should be viewed not merely as a defensive battle for present values but as a continuing competition for the good society.

Where Catholicism is concerned Mr. Blanshard is less concerned with the growth of Catholic teaching than with the growth of Catholic power and influence in education, and other matters of public policy. His answer in the main relates to the American scene.

The root of the problem is discussed by Mr. Lionel Curtis in his chapters in *Civitâs Dei* where he examines "the key to confused situations", "the doctrine of authority" and "principle realised in practice".

Here there is no space to summarise his arguments. It is possible just to urge the reading of his erudite volume and finally to suggest that for Unitarians Mr. Curtis presents the real challenge in his remarks on the craving for certainty.

Men and women turn to Catholicism and Communism because they speak with no uncertain sound.

Because we reject dogma the view gains ground that we are uncertain in our beliefs, that we lack a gospel. The principles of freedom and tolerance which lie at the heart of our witness and which we regard as our priceless heritage are looked upon by others not as the source of our strength but as the essence of our weakness.

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It remains to be emphasised that Mr. Lionel Curtis's book deals with a far wider field than the subject discussed here. Its major concern is with the development of the commonwealth conception through the centuries.

The compass of its many chapters, the breadth of knowledge displayed, coupled with the profound insight the author reveals when expressing his personal convictions, make it a book to keep and to read again and again.

Civitâs Dei, by Lionel Curtis, 1 vol. edition, Allen & Unwin, 30s.
Communism, Democracy and Catholic Power, Beacon Press, $3.50.

MISCALLING THE DEAD

By G. Rudall Jones

ONE of H. M. Inspectors of Schools, who retired recently, tells of an incident which happened many years ago, when he was visiting a dame's school in a small country town. The lady in charge of it was somewhat old-fashioned in her methods, but she had plenty of confidence in herself, and the Inspector's visit in no way disconcerted her. She proceeded with the Scripture Lesson just as though he had not been present.

The Scripture Lesson took the form of a reading from the Bible, each child reading several verses in turn. Unfortunately, the particular passage which was being read that morning was one of those portions of the Old Testament containing a long list of Hebrew names—names of men and women who had played outstanding parts in the history of the Hebrew people. Some of these names were by no means easy to pronounce, and one little girl stumbled badly over them. But she went bravely on, till she came to a succession of

names which seemed specially difficult, and there she paused, looking to the teacher for guidance.

Guidance came, though scarcely in the form that the Inspector had anticipated. For, to tell the truth, the teacher was as puzzled as the child about the correct pronunciation. But the teacher had initiative—she knew how to get out of a tight corner. "Just read straight on, Mary", she said. "Never mind if you miscall them; they're all dead."

In a sense, of course, the teacher was right. Those bygone worthies whose deeds are recorded in the Old Testament are all dead. If they are now dwelling in abodes of light from which they are able to witness what is taking place on earth, it is unlikely that they will feel offended if one of the earth-dwellers gives a quaint twist to the pronunciation of their names. If we miscall them through ignorance of the correct pronunciation, they will understand and forgive.

But there is another way of miscalling the dead—a way which has become fairly common in some quarters during recent years, and which is much more serious than the mispronouncing of a name. This modern way of miscalling the dead is known, in the jargon of our age, as "debunking".

The so-called "realistic" biographer takes some character who has played an outstanding part in art, or literature, or science—some character who has carved his name deep on the scroll of fame, and won the reverence of succeeding generations. The biographer pries into the private life of his "hero", and discovers that he was temperamental, and not always easy to live with, and inclined to quarrel with his wife—in short, that he was not altogether quite such a "hero" as is commonly supposed. All this is brought out in vivid detail in the up-to-date biography. This is what is known as "debunking".

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Let it be granted that we have a right to know the truth about the outstanding characters who are candidates for our veneration. But what is the truth? The major truth about any great man is that he did such-and-such great things—wrote this book, painted that picture, discovered yonder star, or formulated some well-known hypothesis to explain the working of the Universe. If in the course of these activities he was sometimes obstinate, or disagreeable to his friends, or forgetful of his wife's birthday, is it really necessary to dwell upon these matters? Who among us would care to have every detail of his private life laid bare to the world?

According to Shakespeare, "the evil that men do lives after them; the good is oft interred with their bones". But Shakespeare never suggested that this is as it should be; all he said, speaking through the lips of one of his characters, was that it often happened. It need not happen, and it would not happen if we had a firmer faith in the charity which covereth a multitude of sins.

There was an old-fashioned motto which ran: "Speak no evil of the dead". The reason for the motto is plain: the dead are no longer here to defend themselves. If they were here, and could defend themselves, it is at least possible that they would be able to give a good account of themselves. It is at least possible that the "debunking" biography fails not only in charity but also in its presentation of "the truth, the whole truth, and nothing but the truth".

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As examples of how I think biography ought to be written, I select three cases from the Bible. First, take the case of Jacob, the brother of Esau. Doubtless he is a legendary hero, rather than a hero from unvarnished history, but that does not affect my point. My point is that he *is* a hero, and that the Biblical account presents him to us as a hero—or at least, the Biblical account *intends* to present him to us as a hero. Yet I have seen people getting all hot and bothered about Jacob. I have heard them roundly declare that they much prefer Esau, and that the Biblical verdict on Jacob—on the whole a favourable verdict—is against the weight of the evidence. For there are episodes in Jacob's life-story, recorded in faithful detail in the Bible, which show that he was mean and crafty and deceitful. But that is not "the whole truth" about Jacob. What the Biblical writers set out to show was that Jacob was a man who struggled upwards, rising on stepping-stones of his dead self to higher things. In showing this, they saw no reason to hide the dark episodes in his career, but they would have been astonished if anyone had suggested that they were engaged in the ancient Hebrew equivalent of "debunking". They were not "debunking" their hero; they were showing that a man who could fall very low could rise very high—so high that he, and not Esau, became the heir of the promises. They were portraying a very human character, and therefore a very imperfect character, but nevertheless a character who walked with God.

Next, take the case of David, the Shepherd-King of Israel. The Biblical writers make no effort to hide or excuse or explain away the sordid and treacherous doings which stain his reputation. Yet they are not engaged in "debunking"—they are presenting the portrait of one whom they regard as "a man after God's own heart". That is "the whole truth" about David, as the Biblical writers saw it. Perhaps they saw more clearly than those who see only certain isolated incidents in the life of Israel's King.

Lastly, take the case of Peter, the impetuous disciple of the Lord Jesus. He made a very poor showing when he stood just outside the Judgment Hall, and a young woman accused him of being a follower of the Galilean. But that is only some of the truth about Peter. The whole truth, according to the verdict of the Bible, and according to the verdict of history, is very different. No "debunking" for St Peter.

These Bible characters are real people, even though some of the incidents recorded of them may be legendary rather than historical. A legendary incident is often capable of conveying a spiritual truth more effectively than a fully-attested historical event. Because the Bible characters are real people, they have their full share of the faults and failings associated with our common humanity. Then why are they presented to us as examples for our emulation? They are examples because of the way in which they overcame their faults and failings, and pressed on towards the mark. In each case, the Bible gives us the portrait of the man taken as a whole, with all the details marked in, yet no detail usurping the place that belongs to the portrait taken as a whole. "Debunking" occurs, and can only occur, when the details are allowed to usurp the place that belongs to the portrait taken as a whole.

Dickens, Carlyle, Ruskin, Walter Scott, Darwin, Lawrence of Arabia, Gordon of the Sudan—all these, and many others, have been subject to "debunking" during recent years. I am not altogether unacquainted with what the "debunkers" have written. Nevertheless, I think they are mistaken. I prefer the Biblical method of biography. I accept the Biblical verdict on Jacob, on David, and on Peter the Rock. Miscalling the dead is a pastime for which I have no use.

WILLIAM GASKELL

FIFTY-SIX YEARS IN ONE MINISTRY

By Eric Glasgow

WILLIAM GASKELL, the husband of Elizabeth Gaskell, and fifty-six years minister of Cross Street, died in Manchester on June 11, 1884, at the age of 79, and no better tribute to his life can be made than that contained in a long editorial article which appeared in the *Manchester Guardian* of the following day. News of his death was there received "with something more than regret".

> He is to so many of us not only a friend lost, a genial and cultivated spirit caught away from our society, but it almost seems as though with him part of what we have been accustomed to look upon as Manchester were itself dead. . . . It is as though a landmark had been moved, a page in our town's history turned over. . . . The position which he filled as minister of one of the oldest and most influential Nonconformist churches of the city was necessarily an important one. But he was much more than the minister of a single congregation. He was sometimes laughingly spoken of as the bishop of his denomination.

It was appropriate that, when this last designation was repeated at the meeting of the Unitarian provincial assembly for Lancashire and Cheshire, held at Warrington a few days later, it came from the lips of Charles Beard, who played much the same part in Liverpool in the progress of Unitarianism and the beginnings of University life as Gaskell had done in Manchester. So the historian of the English Reformation spoke of Gaskell, just after he had been laid to rest at Knutsford, as "an example of a primitive bishop", and the description clings expressively to him. Not even the austere Unitarian principle of "parity of ministers" could disguise Gaskell's merited and prolonged ascendency. He remained always a "chief of men".

Even when there is no particular anniversary to be commemorated, it is perhaps worth while returning very briefly to William Gaskell, outstanding among Manchester's Unitarian ministers. We can resurrect him with a greater disinterestedness, and free him from the restrictions of a merely topical glance. Perhaps his work has been underrated because he is most readily remembered in the passive rôle of the husband of Elizabeth Gaskell, the distinguished authoress who in *Cranford* gave Knutsford its literary renown. and in *Mary Barton* supplied a moving reflection of working-class distress in Lancashire, and especially in Manchester, during the Chartist period.

That William Gaskell was minister at Cross Street Chapel for the phenomenally long spell of fifty-six years is too often deduced from the fact that it was this setting which provided his wife with the material out of which to create her books, but until the two are considered more independently it is impossible to apply to either their respective standards of value. It is, of course, beyond question that William Gaskell was chief among those who raised Cross Street Chapel to a pinnacle of influence and respect far beyond what was justified by the size of its congregation relative to that of other religious organisations. In Manchester his ascendency was described as "patriarchal", and his utterances carried authority far beyond his own denomination. Nor was it merely length of service which culminated in this result, for his vigour and pointed conviction were scarcely less prominent in the early days, before he had become a regular Manchester institution.

Inevitably, the bulk of his pulpit addresses are lost beyond recovery, so transient is the spoken word, and in any case no printed remains could recapture the force of his voice and personality. Something of the quality of his message can, however, be discerned in the occasional discourses which, having special importance, were issued as pamphlets and so have survived. Thus we find him, in 1853, strenuously urging the Unitarian claim to be accounted Christians against criticisms by the Rev. Hugh Stowell, the Anglican vicar of Christ Church, Salford, whose evangelical zest was fortified by considerable eloquence, which cut him out to be a leader. Again, in 1856, in a sermon of thanksgiving for the conclusion of the Crimean War, Gaskell expressed his inability to accept absolute pacifism in terms which still have relevance today. Great as was his horror of war, he could not regard it as the worst of all evils and he repudiated the moral decay involved in the evasion of sacrifice. His civic standing is suggested by the address he gave on the death of Sir John Potter in 1859, and his standing within the Unitarian movement by his preaching at the opening of the Unitarian Church at Todmorden in 1869.

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What is most remarkable about the work of William Gaskell, however, is the way in which it embodies both the cultural and the spiritual strands which make up the Unitarian background. He was far more than a great preacher, a great pastor, a great man of God, even as he was pre-eminently these. Large as he stands in the annals of Cross Street Chapel, his services to education and learning drew him out into wider fields and did much to increase the prestige of the whole movement to which he belonged. His literary activities were sustained and conspicuous. He was interested in the Lancashire dialect, and added some notes on the subject to the 1854 edition of *Mary Barton*. As a hymn-writer he can scarcely be overlooked by those who use the usual Unitarian collection, but many of his contributions there were first published as long ago as 1837, in a compact little volume edited by J. R. Beard.

The difficulty about any assessment of our debt to William Gaskell arises out of the absence of any substantial literary remains. Unlike Martineau and other Unitarian thinkers, he produced no works of scholarship or substantial volumes of sermons, and after his death no collection of his literary compositions was possible. The surprising fact is that he was so versatile in his active life, but it is to be admitted that the manner of it precluded the more obvious and permanent kinds of literary monuments. No doubt that was a real sacrifice, but one gladly made for the cause. In a sermon preached at the time of his burial, in the old Unitarian Church at Miles Platting, the speaker alluded regretfully to the sparseness of Gaskell's literary output and then offered consolation in the reflection that so much had been given to present demands that all thought of literary immortality was crowded out. Gaskell's name lives for his practical enthusiasms, woven as they were into the giant fabric of a new world gradually finding itself, but it is noteworthy that, for all his absorption in current needs, he kept himself free from the mantle of mere political preaching at a time of much party bitterness.

TWO PROPHETS

By John Rowland

IN EVERY age there seem to appear a few major figures who take on the rank of prophets. Not long ago it would, I suppose, have been Bernard Shaw and H. G. Wells who would have been thought to occupy such a position; earlier still Ruskin, Carlyle, and Matthew Arnold were to be so considered. Today some people would consider that the age of the prophets is over; I do not think that it is so, and the reading of two recent books has reinforced my own feeling that there are prophets in our day—and prophets who have a religious message at that. The books to which I refer are *Way of Wisdom*, by Karl Jaspers (Gollancz, 10s. 6d.) and *Is God in History?* by Gerald Heard (Faber, 15s.). I hope that the authors, at any rate, will be familiar names to many readers of these columns.

Jaspers is probably the most important figure to emerge into world prominence from the chaos of post-war Germany; Heard is one of the principal members of English philosophic thinkers now settled in California, a group which includes Aldous Huxley and Christopher Isherwood among its other members. As such it may not be too far-fetched to regard the two men as representative of the best thought in the Old and New Worlds.

Most readers will probably have heard of the philosophy called Existentialism, a mode of thought originating in that strange Scandinavian, Kierkegaard, a century or so ago, but popularised in our day by the French novelist, Jean-Paul Sartre and his followers. It is a philosophy of crisis, and it was epitomised by Sartre in the phrase "God is dead". In other words, it was thought to be an atheistic philosophy, though not with the dogmatic atheism of the orthodox Marxist. Jaspers, going back to Kierkegaard's ideas and reinterpreting them for our time, shows that it is possible to provide a religious version of this attitude of mind which throws a very interesting light on man's dilemma in these difficult days.

It is not at all easy, in the space of a brief article, to summarise what Jaspers has to say, though he says it simply enough in his own way. Perhaps his most interesting point (which, as will be seen shortly, is opposed to Gerald Heard's main point) is that there is no direct proof, in the scientific sense, of the existence of God. "God," he says, "is not an object of knowledge, of compelling evidence. . . . He cannot be seen, but only believed in." In other words, Jaspers holds that the way to become a religious person is not wholly to rely on logical proof, but to assume the truth of the fundamental basis of religion. When this has been done, it will be found that religion as a working hypothesis is convincing. The position, indeed, is not unlike that of a scientist who assumes—for example—the existence of electrons, and then discovers that his work on atomic energy takes on a really satisfactory shape when electrons (which no one has seen, and are only a hypothesis) are considered to be there.

The religious hypothesis, indeed, provides the whole basis of Jaspers's thought. At the same time he does not accept the teachings of any authoritarian Church, holding that philosophy is unable to bow down before theological dogmas, no matter how they may be framed. To those of us who belong to a religious movement free from dogmatic creeds, the work of Jaspers should thus be doubly welcome, and this book of his (admirably translated from the German by Ralph Manheim) a book to take a permanent place on the shelves of many thoughtful folk.

Gerald Heard, on the other hand, deals with a very much more specialised problem. He endeavours in his new book to answer the question expressed in the title. He assembles the facts of history (and, still more impressively, the facts of prehistory) and tries to show that it is possible to read into them a purpose, often defeated by man's intransigence, which

leads to a belief in some sort of Divine guidance. When I say that his book is not wholly convincing, I do not mean for a moment to suggest that the case he makes out is in any way illogical. But I do feel that in some respects he stretches the facts further than is really warranted.

On the other hand, there will be many to whom his approach to the problem of God's purpose in the world is more attractive than that of Jaspers. Heard's idea that man has fallen away from his high estate seems in many ways justified from a study of some of the primitive peoples to whom our world of atom bombs and power politics would seem a nightmare; but at the same time (for me, at any rate) Jaspers's idea of God as a working hypothesis seems to be more impressive than Heard's idea of a detailed study of history, giving a picture of God's purpose.

But the two books taken together do show most impressively that we have thinkers in our time as vital and as penetrating as at any time in the past. And when we remember such others as Albert Schweitzer, Karl Barth, and Emil Brunner, it is obvious that, to whatever school of thought we may give our allegiance, theology is very much alive in the twentieth century. And that is a comforting thought for all those who hold that a right understanding of the spiritual basis of life is necessary if the world is ever to come to its senses.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—I do not think that Dr. Rowe need be unduly perturbed by the proposed "wholesale admission" to M.C.O. of students for the Diploma in Public and Social Administration, the Diploma in Economics and Political Science and the Certificate in Public Administration. We are not without evidence as to the effect of such an admission. During the last seven years of Dr. Inch's principalship the College opened its doors to students in education. This was done with the express intention of "reviving the lay element in the College", which is provided for in the original trust. The committee in its address of 1927 makes the following comment on the experiment: "The note of last year's address on the happy relations between the theological and the lay students, with mutual benefit and enrichment of the common life of the College, can be emphatically repeated after the experience of the past session. The experiment of the introduction of a lay element into the College is felt by the whole teaching staff to be so far fully justified. Cordial testimony is borne to the industry and earnestness of the education students and to the value of their influence, for the quickening of thought and widening of outlook, as well as on the social side of the College life." The students were not regarded as "lodgers", and are included in the list of College alumni.—Yours,

Philip M. Oliver.

MINISTERIAL TRAINING

SIR,—It is a pity Joyce Huddleston replied so graciously and reasonably to Mr. Blake's quaint conception of ministerial training. Whatever enthusiasm Unitarian students need to survive their long training and, incidentally, such disparagements of it as his, is certainly not generated by any "preliminary inquiries as to future salary".

His admission for oversight, universal and undefined ordination is also very strange in a Unitarian. Perhaps, in his horror of being caught applying by "planned discovery", he has missed the significance of our movement.—Yours,

Ronald P. Mor-
Bolton.

ASKING TOO MUCH

SIR,—We are all indebted to Mr. Rendall Jones for his vividly suggestive illustration of asking too little. I find myself reflecting: "That is the exact error against which we Unitarians are called to bear witness. In the conventional churches men ask for guidance instead of vision—for nice little guides with dog-collars to lead them about on chains. It is our mission to repudiate that view of churches, as a shrinking unthinkable, and, instead, to symbolize men with the faith which asks nothing short of the opening of all eyes to the direct perception of spiritual realities."—Yours,

Francis Tracy.
Cambridge.

THE NEW GREAT HUCKLOW HOUSES

SIR,—The interest shown by your correspondents in the rebuilding of the Children's Homes at Great Hucklow must be very gratifying to those who, over the last four years, have had to devise plans for the new home. I should like to comment on one or two points in recent letters; these responsible are limited and controlled by one main consideration: the fact that they are not creating new buildings but are repairing old ones and must use practically the same site. The interests of rural England in general and Derbyshire in particular are adequately protected by the Derbyshire planning authority. Furthermore, the site is not only set in the beauty of Derbyshire but is also subject to the conditions imposed on any new erection in a National Park.

I am quite certain moreover that any ideas, if they are part of a detailed scheme, will be gladly received by those in charge of the appeal; there is still plenty of time to submit these new ideas and schemes.

Two more points; any new building or buildings will look out of place until mellowed by age and nature. The main consideration must be the interests of the children who will use the new building and the endeavour to cater for them must be combined with effort to increase their regard for the beauties of the surrounding countryside: this is a difficult task and opinion will never be unanimous.

Our chief task is to make this appeal for money a success, an immediate success—for our children's sakes. Let's argue about the building when we get the brass to start to build it.—Yours,

Birmingham. *Ronald McGraw.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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THE REV. H. H. CHEETHAM IN AMERICA

THE following notice is taken from the American paper, *The Christian Science Monitor*, dated August 21, of Boston:—

Another link in the chain of good relations between religious liberals on both sides of the Atlantic was forged this week with the arrival in Boston of the Rev. Henry Cheetham, of London.

He is director of religious education for the British Unitarians and is in Boston as the guest of the American Unitarian Association in preparation for two months in the United States visiting Unitarian churches and meeting liberal religious leaders.

In an interview with *The Christian Science Monitor*, the Rev. Mr. Cheetham emphasized the urgency of closer liaison among liberals of all nations. "We have reached," he declared, "the time of great decisions. Either religious liberals will show that they can draw their lines closer in co-operation and effectively oppose the growing threats of authoritarianism, or freedom as we have known it will be dead.

"We are making that decision now, and our lines are being tightened everywhere.

"We shall not falter. We do not believe that the spirit of man will be enslaved. It is in times of crisis that we begin to feel the deep reality of our strength. We have an unshakable faith in the future."

During his trip, the Rev. Mr. Cheetham will visit Chicago, Salt Lake City, San Francisco, Ashomar, Berkeley, Santa Barbara, and Los Angeles, Calif., Tucson, Ariz., Dallas, Fort Worth, New York City, Nashua, N.H., Providence, R.I., Montreal, and Ottawa. He will preach in the Boston area.

The Rev. Mr. Cheetham's visit is part of a planned programme of close co-operation between independent religious groups of Europe and those in America, according to the Rev. Ernest W. Kuebler, Executive Vice-President of the AUA, who greeted the Rev. Mr. Cheetham on his arrival.

In 1949, Dr. Frederick May Eliot, AUA President, visited England with the Rev. Mr. Kuebler. The following year a return visit to the United States was paid by the Rev. H. Stewart Carter, of Cambridge, England, and Ronald P. Jones, of the British General Assembly of Unitarian Churches.

Next year, 1952, the Rev. John Kirby, of England, will come to America, and three others of AUA will go to England. "Thus," explained the Rev. Mr. Kuebler, "we continue to make those personal friendships among officials and publishers which mean so much when direct and rapid co-operation is needed."

NEWS FROM THE WEST

From our Western Correspondent

THE Rev. H. D. Wood has left Bath to take up a lecturing appointment at Glasgow University, and carried with him the best wishes of the Bath congregation. His *Notes on Unitarianism in Bath* have been well received and are having a wide circulation. All churches in Bridport are making an experiment this year, by holding their Harvest Festival Services on the same day—the last Sunday in September—and drawing in a combined advertisement in the local Press. Other forms of publicity are being arranged, and it is confidently anticipated that the experiment will appeal to the general public.

The Women's Leagues at Cheltenham have carried on throughout the summer without a break, and the Sunday School Outing was a huge success. So was the Outing of the Cheltenham Sunday School; in this case the local Press printed an excellent photograph of the children as they were on the point of setting off for their trip to Weymouth. At a Garden Party at Cheltenham, to be held in the near future, the guest of honour will be a ninety-year-old member of the Cheltenham congregation. A new Communion Service has been added to the fund of the Chapel at Collumpton, at a cost of over £100.

The Falcon Players, of Cheltenham, were well received during their recent visit to Gloucester; they were not able to do *Brother Sun*, but a chorus from the play, and one from *Murder in the Cathedral*, together with excerpts from poems by Keats, Flecker, and others, were much appreciated by the Gloucester congregation.

The Unitarian League at Plymouth had a larger attendance than usual for a lively discussion on "Is there too much tolerance to-day?" An all-out visitation of former members and friends is being carried out at Tavistock, in the hope of building up the congregation. The resignations of the Rev. F. D. Jones from Sidmouth and the Rev. C. W. Townsend from Torquay have been received with great regret by the respective congregations: the Rev. F. D. Jones has accepted an invitation to North Shore, Blackpool, and the Rev. C. W. Townsend is retiring from the active ministry.

MRS. JANET T. ASPLAND

The Oat Street congregation, Evesham, have suffered a severe loss by the death, on August 23, of Mrs. Janet Thornely Aspland, at the age of 76. She was the wife of Mr. Wm. A. Aspland, whom she married in 1902, and the daughter of the late Mr. and Mrs. Robert Harris. She came of good Unitarian stock, being a descendant of the Rev. Robert Brook Aspland and was herself a stalwart Unitarian. Coming to Evesham from Gee Cross in 1921, she at once identified herself with Oat Street Chapel. She was long on the Chapel Committee, was for some years secretary of the congregation and was Vice-President of the Women's League. Mrs. Aspland was at all times a most generous supporter of Oat Street Chapel and a regular worshipper until ill-health prevented her regular attendance. She was esteemed and admired by the whole congregation and will be much missed. The funeral, on August 25, was conducted by the Rev. H. Whitaker, of Kidderminster, and formerly, for a decade, Minister of Oat Street, in the absence of the Rev. Priestley Phillips, on holiday. *K. G. S.*

THE REV. F. COLEMAN

The death occurred of the Rev. F. Coleman on August 13. He had been Minister of North Shore Unitarian Church, Blackpool, for almost 25 years having retired 12 months ago owing to failing health. Mrs. Coleman died in 1943 and that loss coupled with failing health gradually made it impossible for Mr. Coleman to continue the active life he had hitherto led.

At the Service at the Church prior to Cremation at Carleton, there were representatives from the various committees he had served upon in the town.

Rev. H. Crabtree, of Ansdell, conducted the Service and Rev. Wardle-Harper, Vicar of All Saints Church, Blackpool, and a member of the Rotarians, read the lesson. Mr. Coleman was an honorary member of the Rotary and a Past President.

All who knew Mr. Coleman realised how much his inability to continue his work irked him and we are glad for his sake that his last illness was not prolonged and his passing—peace. *H. I. T.*

CALENDAR

SUNDAY, SEPTEMBER 9th, 1951

Aberdeen, Un. Church, Skene St., 11 and 6, Rev. Gordon Reyerlet.
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Kendall.
Ainsworth, Un. Ch., Knowsley Rd., 11 and 3, Rev. R. Gill.
Ansdell. (See Lytham St. Annes.)
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 6.30, Rev. A. W. Vallance.

Bath, Trim St. Chapel, Unitarian, 6.30, Dr. H. J. McLachlan.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Andrew.
Belfast, First Church, Rosemary St., 11.30 and 7, Rev. H. J. Rossington.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Mr. W. Stocker.
Billingshurst, Free Church, South Street, 11.15, Rev. J. Martin Hall.
Birkenhead, Un. Ch., Brassborough Rd., 6.30, Rev. E. W. Hill.
Birmingham, Ch. of Messiah, Broad St., 11 and 6.30, Rev. R. Nicol Cross.
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGregor.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. D. Mace.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whitaker.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Dawes.
Bolton, Hollowell Rd., Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. J. L. Tomlinson.
Bolton (Lever), Spain Lane, Unitarian Ch., 6.30, Rev. C. Simpson.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Rhodes.
Brighton, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock.
Bridgwater, Christ Ch., Dampier Street, 2.30, Sunday School, 6.30, Mr. F. Rose.
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Russell James.
Bristol, Christ Ch., Unitarian New Road, 11 and 6.30, Rev. Dr. Montague Rowe.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Cowen Dawes.
Bristol, Oakfield Rd., Clifton, 11 and 6.30, Rev. J. H. Cowen Dawes.
Burnley, Unitarian Church, Trafalgar Street, 3, Miss C. Thompson.
Bury, Bank St., 11 and 6.30, Rev. F. M. Ryall.

Cambridge, Memorial Ch., Emmanuel Rd., 11, Rev. H. Stewart Catton.
Canvey, The West Canvey Un. Church, 11 and 6.30, Rev. Eric Perry.
Carlisle, Unitarian Church, Lowther St., 2.15, Sunday School, 6.30, Supply.
Chesham, The Church of the Great Compassion, Hameral Hill, 3, Rev. Will Hayes.
Chesterfield, Elder Yard Ch., 10.45 and 6.30, Rev. E. Stanley Perris.
Chowbent Chapel, Atherton, 10.45 and 6.30, Supply.
Cosley, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. Whiteman.
Crewe, Free Christian Church, Beech St., 6.30, Mr. B. Hodkinson.
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. Terry.
Croydon, Free Christian Ch., Wellesley Rd., 11 and 6.30, Rev. J. P. Chalk.

Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill.
Ditchling, Old Meeting House, 10.45, Supply.
Doncaster, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. Parkinson.
Dover, Adrian Street Un. Ch., 6.30, Rev. Ethel Kay.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Charles Easton.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse.

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavender.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith.
Glasgow, St. Vincent Street Un. Ch., 11, Rev. Alexander Reid.
Guildford, Ward Street Church, 11.15, Mr. Ivor W. Bond.

Hale Chapel, Hale Barn, 10.45 and 6.30, Rev. John Storer.
Halifax, Northgate End, 10.45 and 6.30, Rev. W. H. Payne.
Hastings, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. Denbigh Hilton.
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. Bartlett.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Horwich, Unitarian Free Church, 6.30, Miss Joyce Hazelhurst.
Huddersfield, Fitzwilliam St., 11, Rev. Dudley Richards.
Hull, Park St. Ch. (Un.), 6.30, Rev. Ralph Philipson.

Ipswich, Friars Street, 11; Bury St. Edmunds, Churchgate St., 6.30. Rev. W. Haworth.

Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper.
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker.
Knutsford, Brook St. Chapel, 11 and 6.30, Rev. Stanley Mossop.

Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall.
Leeds, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. Wilde.
Leicester, Narborough Rd., 11, Junior Ch., 6.30, ——.
Leicester, The Great Meeting, East Bond St., 11 and 6.30, Rev. Leonard Mason.
Letchworth, Vaughan Hall, Gernon Walk, 11, Local Arrangements.
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson.
Lincoln, High St., Unitarian Church, 6.30, Rev. H. W. Kemshall.
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. Garrard.
Liverpool, Bootle Free Church, 6.30, Mr. S. H. Knight.
Liverpool, Domestic Mission, Mill St., 6.30, Women's Service, Mrs. J. K. Mumford.
Liverpool, Gateacre Chapel, 11, Rev. Dr. H. McLachlan.
Liverpool, Hamilton Rd., Everton, 6.30, Rev. Brian Golland.
Liverpool, Hope St., 11 and 6.30, Rev. D. Glan Morgan (of Leeds).
Liverpool, Ullet Rd., 11 and 6.30, Rev. E. Sherwell Price.
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long.
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. Long.
London, Brixton, Effra Rd., 11, Rev. F. G. Lee.
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11, Rev. John C. Ballantyne.
London, Forest Gate, Upton Lane, 6.30, Rev. W. H. Cornell.
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. John Cruft.
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——.
London, Hampstead, Rosslyn Hill, 11, Rev. John Kielty.
London, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. Greene.
London, Ilford, High Rd., 6.30, Rev. W. Washington.
London, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. Fox.
London, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. Fox, 7, Junior Church.
London, Lewisham, Un. Ch., High St., 11, Mr. E. T. Barker.
London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. Hale.
London, Mansford St. Chapel, Bethnal Green, 6.30, Supply.
London, Richmond Free Ch., Ormond Road, 11, Rev. G. E. Hale.
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. Wm. C. Newton.
London, Theistic Ch., 29 Bell Street, Edgware Road, 11. Services Suspended until October 7.
London, Wandsworth, Un. Ch., East Hill, 11 and 6.30, Rev. A. Peacock.
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
London, Wood Green, Unity Church, Newsham Road, 6.30, Rev. F. Hankinson.
London, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
Loughborough, Wesley St., 6.30, Supply.
Lytham St. Annes (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. Harvey Cumpsty.

Manchester, Unitarian Ch., Market Buildings, 6.30, Mrs. Mumford Bennett.
Manchester, Hackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. Kenneth Sharpe.
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Fred Hankinson.

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MISCELLANEOUS

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MARRIAGE

ARCISZEWSKI-THOMPSON.—On September 1, Stanislaw Arciszewski, of Poland, to Kathleen E. Thompson, of Letchworth, Herts.

CHANGE OF ADDRESS

REV. K. C. TREACHER and REV. RONALD MCGRAW.
New Address: "Lambarene", 99 Mansel Road, Small Heath, Birmingham 10.

MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPERS.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 7, United Mission Service, Christ Church.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Rosshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. TWIDDY.
MARPLE, Colver Institute, 3, each Sunday.
MEDBOURNE, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EDDIE.
MORECAMBE (see Lancaster).
MOSSLEY, 3, Newton Arbor, 6.30, Rev. C. G. TOOKE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. ERNEST SHAW.
NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. KING MYERSON.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. W. J. CARTER.
NORTHAMPTON, Kettering Rd., Ch., 11 and 6.30, Mr. F. S. BATTLE.
NORWICH, Octagon Chapel, Colegate, 11, Mr. P. T. LOMB.
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GOSS.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Closed.
OXFORD, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HULL WARBURTON.
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENDLEBURY, Unitarian Centre, Hemsworth Rd., 11 and 6.30, Rev. E. H. KIMBERLEY.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, the Meeting House, 11, Rev. L. REDFERN.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Mr. G. W. PETTS.
SHREWSBURY, High St., Unitarian, 11, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Rd., 6, Rev. F. MUNFORD.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11, Rev. L. CHANDLER, 6.30, Rev. M. EASTON.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Mr. E. A. ROBERTS.
TROWBRIDGE, Consgre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. GRACE MEWHORT.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30,——.
WEST BROMWICH, Lodge Road, 6.30, Mr. R. W. HILL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Miss E. GILL.

YORK, St. Saviourgate Chapel, 6.30, Supply.

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ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Telephone MU9445. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JEKYLL.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

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